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judging from their point of view—that almost the sole reason for the existence of the Bible is that the critics may exercise their wits upon it. Beware of setting your pyramid upon its apex.

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## ➤BOOK NOTICES.◀

### KADESH-BARNEA.\*

If on taking up this book the reader is surprised that so large a volume should be written on such a subject he has no such feeling on laying it down. Kadesh-Barnea is the key to the Israelitish wanderings. "To settle its whereabouts," says the author, "is to aid in settling the boundary stretch of Edom, or Seir; the locality of the wilderness of Paran; of the wilderness of Zin; of the Negeb or South Country; and to fix more definitely one of the homes of Abraham; the dwelling-place of rejected Hagar; the sites of mounts Hor and Halak; the site of Tamar; and the route of Kedor-la'omer." After examining all the Bible references to the place, he concludes that without exception they point directly to the heart of the 'Azâzimeh mountain tract or are conformable to it; and while there are no conclusive evidences of the precise location found in the Egyptian records, the Apocrypha, the rabbinical writings, or the early Christian name-lists—extra-Biblical sources of information which he has carefully examined—there is nothing in them which conflicts with the indications found in the Scriptures, but, on the contrary, there is more or less in confirmation of the same.

Dr. Trumbull next reviews later attempts at its identification, giving prominence to the discoveries and conclusions of Robinson and Rowlands. Then follows the author's interesting story of his own hunt for it. The obstacles in the way of visiting 'Ayn Qadees, the site for which Rowlands contended, were formidable. It was situated in the midst of the 'Azâzimeh Bed'ween, a violent tribe—"the most Ishmaelitish of Ishmaelites;" and this tribe greatly hated and were watchfully suspicious of the Teeyâhah, from whom our author must take his escort. But the Doctor had a combination of circumstances in his favor. The two shaykhs who were at the head of the mid-desert tribes, and who would have baffled the design of the travelers, had they accompanied them, were prevented from going, so that two young and more pliable shaykhs were obtained. At this time also some kinsmen of one of the old shaykhs were imprisoned at Jerusalem, and he was anxious for their release. The dragoman of Doctor T. skillfully took advantage of this by giving the Arab a flattering account of the influence his master had, and by showing the desirability of securing it on behalf of the prisoners. He also told the shaykh that this gentleman was editor of a paper in America which had a large circulation among the class most likely to make journeys to Sinai and Palestine, and that if he were well treated on the desert, he would speak favorably of the route on his return home, and so turn the current of pilgrimage in that direction. Thus it came about that Dr. Trumbull was permitted to take the route of his choice. In the person of his drago-

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\* KADESH-BARNEA. Its importance and probable site with the story of a hunt for it, including studies on the route of the Exodus and the southern boundary of the Holy Land. By H. Clay Trumbull, D.D. Pp. 478. New York: *Charles Scribner's Sons*, 1884. Price \$5.00.

man he had an excellent helper. He was one eager for reputation, and upon the promise that his name should be put into the book that would be written, he used every effort to reach 'Ayn Qadees.

In the face of dangers, real and imaginary, they went from the main track, March 30, 1881; and early in the afternoon Dr. Trumbull claims to have come upon the site of Kadesh-Barnea. "Out from the barren and desolate stretch of the burning desert-waste we had come with magical suddenness into an oasis of verdure and beauty.... We seated ourselves in the delightful shades of one of the hills not far from the wells, and enjoyed our lunch, with the music of brook and bees and birds sounding pleasantly in our ears. Our Arabs seemed to feel the soothing influence of the place; and to have lost all fear of the 'Azâzimeh. ... One thing was sure: all that Rowlands had said of this oasis was abundantly justified by the facts.... The sneers which other travelers had indulged in, over the creation of his heated fancies, were the result of their own lack of knowledge—and charity. And as to the name of the oasis, about which Robinson and others were so incredulous, it is Qadees (قديس), as it was written for me in Arabic by my intelligent Arabic dragoman, a similar name to that of Jerusalem, El-Quds, the Holy; the equivalent of the Hebrew Kadesh."

The author next makes a comparison of sites, part of which are in or near the 'Arabah; and part on or a little north of the upper desert. 'Ayn El-Waybeh, near the upper end of the 'Arabah, and 'Ayn Qadees, on the level of the upper desert, and northward of the desert proper, are representative sites. He concludes that the claims for the former are baseless, and that the objections increase at every step. The most prominent objections to the latter he attributes to a misunderstanding, and hence a misrepresenting of the report of its earliest modern discoverer. In support of the claim that the site of Kadesh-Barnea is identified in 'Ayn Qadees it is urged that the region is a strategic stronghold on the southern border of Canaan; that it is the southernmost and central point of the obvious natural boundary line along that border; that it secures the identification of every other landmark along that dividing line; that it renders clear the movements of the Israelites toward, and away from, the southern limit of Canaan; and that its features and name correspond more nearly with the Bible references to Kadesh-Barnea than those of any other proposed site.

Following the treatment of the subject which gives the book its name there is a special study upon the route of the Exodus. As Kadesh-Barnea is the sanctuary stronghold that marks the boundary line between Canaan and Arabia, Shur is the wall that separates Arabia from Egypt. As the former is the key to the wanderings, the latter is the key to the Exodus. In the summing up several points are named as points now made clear. (1) This wall, known also by the names of Khetam and Etham, stood as a border barrier between the Delta and the desert, from the Mediterranean to the modern Gulf of Suez. The desert eastward was known as the Desert of Shur and the Desert of Etham. (2) Leading out of Egypt there was the Road of the Land of the Philistines, the Road of the Wall, and the Road of the Red Sea. (3) No city or town could have been a starting-point or stopping-place in the route of the Exodus; "hence the hope of determining that route by any discovery of the ruins of one town or another in Lower Egypt, is based on a misconception of both the letter and the general tenor of the Bible narrative. The Israelites started out from their scattered homes in the district of Rameses-Goshen, and made their general rendezvous at

Succoth, in an extensive camping-field along the line of lakes of which Lake Timsâh is the centre. Thence they moved forward toward the Great Wall, and encamped within it, at some point near the northernmost of the three roads desertward. From that camping-place they were turned southward nearly the entire length of the Isthmus, and made their final camp, before the Exodus, at a region bounded eastward by the western arm of the Red Sea, westward by a prominent watch-tower such as guarded each of the three roadways out of Egypt, northward by Hahiroth, and southward by an image or shrine of the Semitic Egyptian dualistic divinity Ba'al-Set." (4) After leaving Succoth there was no haste until the crossing of the sea. There is nothing in the text indicating but a day's journey between any two stations named as the great landmark camping-places. (5) The northernmost stretch of the western arm of the Red Sea was then practically at the present head of the Gulf of Suez. The last camping-field of the Israelites must have been near the northern shore of the Gulf, and the crossing of the sea must have been from that starting-point.

A careful reading of this volume, in connection with the accompanying maps, will give good returns for the time expended upon it. Dr. Trumbull has made a most wide and careful investigation of literature bearing upon the matters in hand. His points are well established as he advances, and the conclusions seem irresistible. The foot-notes and references to authorities are numerous, and serve as a guide to extensive research on the part of those disposed to make it. This volume forms a most valuable contribution to the literature of Biblical geography.

A. C. CHUTE.

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#### QUOTATIONS IN THE NEW TESTAMENT.\*

This book, though having some valuable features, is, on the whole, decidedly disappointing. In the preface the author states the aim of the work to be: "to discuss all the quotations in the New Testament from the Old Testament and from other sources, to give the original texts with English translation, and as exact an explanation as possible of the various passages, so that the precise thought of the Old Testament may be set alongside of the use made of it in the New Testament, and the reader thus have all the material before him, and be able to draw his own conclusions." If the work had simply given us the texts collected together, as they are, in a simple and orderly way, and pointed out the existing differences, omitting the explanatory part altogether, its value would have been enhanced.

In the introduction, Prof. Toy claims that all the New Testament quotations are taken from the Septuagint, or from an oral Aramaic version, the existence of which he assumes rather than endeavors to establish.

The principle thought to underlie the exegetical method of the New Testament writers is stated in brief to be, that they were governed and controlled by the rabbinical methods of the times, "which allowed one to bring out of the Scripture text any meaning that the words could possibly be made to bear." That the New Testament writers were influenced by the age in which they lived, and that their mode of thought was governed in some degree by their education, must be admitted; but to say that they followed the rabbins into all their vagaries and put

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\* QUOTATIONS IN THE NEW TESTAMENT. By Crawford Howell Toy. Pp. xliii., 321. 6½x9½. New York: Charles Scribner's Sons, 1884. \$3.50.